

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

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"Who says the illiterate get no pleasure out of classic art?" remarked an alumnus of the University of Rochester, recently. "A copy of the 'Winged Victory' was placed in the centre of our library last summer. One of the workmen, a recent importation from Dublin, surveyed the headless and armless statue with some curiosity. 'An' phat may ye call that fellow?' he asked. 'That's the statue of Victory,' said the librarian. 'Victory, is it?' said the man; 'begorra, I'd like to see the other fellow, thin.'"—Albany Journal.

"Late observations made by Dr. William R. Brooks of the recently discovered comet, shows that it is now more than three times brighter than at the time of its discovery a month ago. It may now be observed with small telescopes, and will soon become visible to the eye. This comet may be seen plainly any cloudless morning. It is in the constellation Aries and is moving slowly north, toward the constellation Taurus. As yet it has no name and is a stranger in these parts. As it grows brighter it will attract more and more attention and may soon become an object of general admiration in the heavens."

"The story is old of a poor African who was caught on the premises of a foreigner in South Africa and suspected of stealing some valuable articles that had been missed. He earnestly denied the crime, but the cruel white man bound him, and forcing him to lay his hand upon the block, with one blow severed it from his arm, and sent him away bleeding and mutilated into the bush. A few months later, in the fortunes of the late war, this white man found himself in the bush, and one night he was compelled to seek refuge in a native hut. He was kindly entertained and in the morning his host met him, and holding up the stump of his arm asked him if he recognized him. The man was horror stricken; it was the victim of his former cruelty and he was in his power. But the native smiled and said, "Yes, I could kill you, and you perhaps deserve it, but I am a Christian and I have learned that love is sweeter than revenge, and so I forgive you. You can go." These are battles of the heart that cost something and mean everything."—Sel.

"I stayed at the house of a gentleman, a minister of the Gospel. He had a child afflicted with epilepsy. While we were sitting in the room we suddenly heard a strange gurgling noise. We turned and saw the child twist round upon its heels, the foam about its mouth, and the eyes turned inward. The father dropped upon his knees and there fell from him such a prayer as I scarcely ever heard. The mother rushed to the child. The father's prayer was, "Oh, thou Saviour of sinners, and thou Redeemer of men, have mercy on my boy, for oft-times he falleth into the fire, and oft-times he falleth into the water: there is no hope for him but from thee." Then he said to me, "When I remember what that boy was four years ago—the head of his class at school—and now see him stand before me with his fingers

stretched wide apart, and crying 'Papa,' I cannot but think he is growing idiotic. It is breaking his mother's heart; and yet, sir, as I am a man and a minister of the Gospel, his mother and I would rather see our boy just like that, than see him a drunkard.'"—Sel.

"There was once a tiny Japanese lantern, small and homely, that happened by mistake to be sold in an order of costly and beautiful lanterns.

"The man who bought the lanterns wanted to use them to decorate his seaside villa in honor of a great procession. The night came for the procession, and one after the other the lanterns were taken out and strung around the house. They were all much admired, except the homely little lantern, which, when first seen, was laughed at by everyone. From its obscure corner it looked out upon the gay scene, and said nothing, although it felt very sad.

"The lanterns were all lighted, for the grand procession was soon to go by.

"Suddenly there was a cry: 'The procession is coming!' Just then there was a quick gust of wind; and, to the dismay of everyone, one after the other, each lantern went out—every one except the homely little lantern, which shone steadily on.

"Quick! Matches!" the master shouted. But, for some reason, none were to be had.

"What shall we do?" he shouted again. "The procession is just around the corner, and here all is darkness."

"The master glanced at the homely little lantern. The music from the procession was coming nearer. He glanced at the little lantern once more. Its light was small, but still it was burning.

"Quickly he took it; and carefully going from one to the other, he relighted the darkened lanterns by its aid, and was just hanging up the little one again when the procession appeared.

"The homely little lantern, by its faithfulness, has done more than all the rest," the master said.

"The little lantern said nothing, but was very happy."—Sel.

"The sluggard waker and dog whipper appear in many old church wardens' account books. Thus in the accounts of Barton-on-Humber there is an entry for the year 1740: "Paid Brocklebank for waking sleepers, 2s. 0." At Castleton the officer in 1732 received 10s. 0. The clerk in his capacity of dog whipper had often arduous duties to perform in the old dale churches of Yorkshire where farmers and shepherds frequently brought their dogs to church. The animals usually lay very quietly beneath their masters' seat, but occasionally there would be a scrimmage and fight, and the clerk's staff was called into play to beat the dogs and produce order. Why dogs should have been ruthlessly and relentlessly whipped out of churches I can scarcely tell. The Highland shepherd's dog usually lies contentedly under his master's seat during a long service, and even an archbishop's collie, named Watch, used to be very still and well behaved during the daily service, only once being

aroused to attention and a stately progress to the lecturn by the sound of his master's voice reading the verse, "I say unto you all, watch." But our ancestors made war against dogs entering churches. In mediæval and Elizabethan times such does not seem to have been the case, as one of the duties of the clerks in those days was to make the church clean from the "shomeryng of dogs." The nave of the church was often used for secular purposes, and dogs followed their masters. Mastiffs were sometimes let loose in the church to guard the treasures, and I believe that I am right in stating that chancel rails owe their origin to the presence of dogs in churches, and were erected to prevent them entering the sanctuary. Old Scarlett bears a dog whip as a badge of his office, and the numerous bequests to dog whippers show the importance of the office."—Sel.

"Multitudes of men and women about us have outlived their hopes. One such wrote to an old college classmate thus: "All my earlier visions of success have vanished, but I go forward with as much patience, courage and fidelity as I can muster day by day." That epitomizes the working philosophy of many a man whose dreams of success and fame long ago faded away. And yet one finds such men at their desks and counters, still doing faithfully the day's tasks, supporting their families, keeping themselves unspotted from the world, lending a hand from time to time. Nevertheless, they belong to the great company of the disappointed. Their friends know it and they themselves are only too painfully aware of the fact through all their working moments. One cannot help admiring these clean, useful, able, but disappointed men, who nevertheless have not given up the fight and who will stick it out to the end. And what can one say to hearten them? That their condition is parallel in that of at least two out of three of their fellowmen? That does not make the loss of hopes any easier to bear. That success and fame are not worth striving for? But they are. Rather let us say that there is something far better than the exact fulfillment of boyhood hopes and expectations—even brave acceptance of one's self and one's lot, resolute acquiescence in the will of God for one. You may lose your hopes, but save your life. And there is such a thing as the rebirth of hopes. After years of disappointment and disillusionment there may come to the pure and docile soul fresh visions of life's real value, some insight into the meaning of loss and pain, some foretaste of better things in store on earth and in heaven. More subdued, less exuberant, are these later hopes that spring up in the breast than the eager expectations of one's younger manhood. But they carry with them infinite suggestions and their fulfillment rests upon the sure purpose of Almighty God."—Sel.

Luke 22:43, 44.

By E. L. Wesson.

I believe that all know that I am not a cringer. So fearful am I of wounding the hearts of my brethren that I let many things pass unmentioned which make me tremble with fear for the possible results, but in The Record of July 4 my scholarly friend and noble Bro. Dr. R. A. Venable, in his article on "The Scene in Gethsemane," makes a statement which makes me tremble so that I must needs sit.

He says under "Textual Criticism," "There are various readings found in the best manuscripts, generally of minor importance, which should not be passed over without some mention, though they do not appreciably affect the current conception of the average reader. The most important in connection with this phase of the subject, is the involving the authenticity of verses 43 and 44 in Luke's record. It is now generally conceded that these verses are no longer to be held as coming from the hand of Luke, but are one of the truthful traditions, which was incorporated by some later transcriber of Luke's gospel. For the convenience of the reader, the passages are reproduced. And there appeared unto him an angel from heaven strengthening him, and being in agony he prayed more earnestly, and his sweat became, as it were, great drops of blood falling down upon the ground."

Now, notice the points:

1. It says it is conceded that the verses were not written by Luke, therefore are not Scripture. Who conceded it?

2. It says that the verses, though not Scripture, are "one of the truthful traditions." That is, it is a fact that Jesus sweat drops of blood and was visited and strengthened by the angel, but God did not have Luke to tell it but left it to be told by some interpolator. Luke did not tell it but it was slipped in.

Here is my point: If the words are the truth, why inject doubt as to their authenticity into the minds of the young, and of the uneducated masses? If this, one of the most solemn statements ever penned, is interpolated tradition and not inspired Scripture, on what ground can I press it as undoubted truth?

Does not the fact that God had it left out, if He did, a thing I do not believe—when it tells of experiences of our Lord not told by others; condemn it as false and rob us of the strongest expression of our Lord's sufferings before he was crucified, and of the most impressive evidence of the Father's approval of his humble submission to the awful task?

If it is not Scripture, how can I prove it true any more than hundreds of other traditions of early days? If it is true why should Luke have left it out? Is it a universal acknowledged fact that the words are not Scripture? -No, no! no! no!!!

Adam Clarke, after carefully reviewing the whole question, said "They (the verses questioned) are however extant in such a vast number of Mss., versions and fathers, as to leave no doubt with most critics of their authenticity." "Griesbach notes them as wanting in some authorities, but thinks they ought not to be omitted."

If the words are not false, and if it is only a question as to whether or not they are the words of Luke, what good can we hope to accomplish by suggesting to the un-informed masses that they may be the words of an interpolator?

If the words are "regarded as a reliable

statement of what actually took place in the course of our Lord's struggle in the garden," why question their authenticity and cause doubt?

I long since resolved never to inject a doubt into any mind, nor question any passage of Scripture that is not clearly proven false and contradictory of other texts; and I have yet to find such a so-called interpolation. I fear we drive hundreds to "hell" when not intending it by suggesting doubt. The masses have not the time, nor books, to investigate for themselves and therefore many will tumble over the suggestion that anything in the body of Scripture is not Scripture, and stumbling may fall into the doubter's hell. Would to God that all of us would give our strength to explaining the truth instead of calling attention to unproved questionings which can do no good. A doubt hatched is hard to kill and may damn forever.

Dear Record:

We have just sustained a great loss in the death of Bro. Jesse P. Myer, who died at Colorado Springs, Colo., Sunday, June 30th, where he had gone to recover his failing health. Bro. Myer had for a long time been an active member of the Ellisville Baptist church. Besides his usefulness in the church, he was immensely helpful as a citizen and as a merchant. Many who are capable of knowing say he was the best cotton merchant in the State. In his private life he was an example of the highest type of the true husband and father and brother, adored by his kindred and loved by his friends. His pastor feels a great personal loss in the death of Bro. Myer, having learned to love and confide in him beyond what is usual in this sacred relationship.

The Woman's Missionary Society of the Ellisville church have undertaken the support of a native missionary in China, making their gift of \$100 the first quarter of this year. This society has always been zealous in the cause of missions and liberal in their gifts. But this is a step forward in the universal effort and prayer for the spread of the Kingdom. Besides this, they are our best workers in the home field, assuming the entire responsibility in caring for the pastor's home. This they perform with the utmost diligence, adding every convenience that is needful, so that the little home on the beautiful lot, near by the church, is a model of neatness and convenience. We are to have a series of meetings in August, beginning the 4th Sunday. Bro. W. F. Yarbrough is to aid us in that good work. The churches of Sandersville and Estabuchie are doing well in their work, especially in maintaining good Sunday schools. They show a high appreciation of their pastor, each voting to pay year by year their prorata share of the pastor's expenses, both to the State and Southern Baptist Conventions. The kind purpose of sending the pastor this year to Richmond was incited in them by one elect sister, Mrs. E. V. Clark.

The Ellisville church has suffered heavily this year in the loss by death and removal of a number of useful members. But others are taking their places and the good work of the Master goes forward. Our gifts to missions will probably be larger this year than ever before. The church will begin soon some extensive additions and repairs.

Estabuchie, too, has recently added much to the attractiveness of her house of worship, chiefly, through our good women there.

We have elected our old standard bear-

ers, T. J. Hardy and J. F. Parker, to represent us in the Convention at Hazlehurst, "whither the tribes go up," and may we all be "the tribes of the Lord."

Rev. O. D. Bowen, the former pastor, was with us at the funeral of Bro. Myer. Only about one-third of the crowd could get into the church, but those who did so enjoyed greatly his personal reminiscences and this remarkable and worthy man.

May great success attend The Record.
A. P. Pugh.
Ellisville, Miss., July 8, 1907.

For the Nut Cracking Corner.

A Bro. asks: 1. "Does Ezekiel 18:5-9 inclusive teach salvation by works? 2. Does Ezekiel 18:24-26 teach apostasy? If not what does these verses teach?"

The eighteenth chapter of Ezekiel must be considered as a whole if we understand it correctly. The entire chapter was spoken concerning "the land of Israel," see verse 2—therefore pictures the exact truth concerning man under law—not under grace—and shows how exactly and rigidly right one must live "if" saved by his own good doing. Provision is made for forgiveness, as is taught all through the Old Testament Scriptures, but the forgiveness and life depends upon the absolute and perfect turning away from every sin—verse 21.

The purpose of the entire lesson is to teach the actually perfect and impartial justice of God in dealing with men under law, and the individual responsibility of each one for himself.

It is God's answer to the complaint of Israel that He was partial in his dealings. The lesson does not imply that any man ever measured up to the description given, but simply sets forth how justly and impartially God deals with all under all conditions.

There is no reference in the whole chapter to God-given righteousness, nor salvation by grace through faith, but to life under and by law; and it is clearly shown that the hope of him who expects to live because of what he does is worse than the shadow of vanity. If one under law sins, "and there is no man that liveth and sinneth not," 2 Chr. 6:36; Eccle. 7:20; Jas. 3:2; 1 John 1:8-10; all of his past goodness is forgotten and he is punished for his sin. If one turns from his sins he must become an absolutely upright man and live so till death. One breach destroys all. Goodness that saves must be perfect, or repentance for failure must be perfect, consequently life by the law is impossible. Paul teaches us that Israel tried to get salvation by their own righteousness and failed, Rom. 10:3. Woe to the man who looks to self-goodness for salvation! That is the teaching of the entire lesson. If you wish to see how Israel shall be saved after awhile, when restored to their own land again, read Ezekiel 36:16 to 38.

Verses 24-26 unquestionably teach apostasy, but mark you it is not apostasy from faith in God nor Christ, but apostasy from one's own righteousness. "If" one stands in his own goodness, he apostatizes from it every time he sins, and must be punished for "the soul that sinneth it shall die." But "if" one trusts in Christ and stands in His righteousness, he lives by faith in the Son of God who loved him, and not by his own self-goodness, therefore though he sin he does not apostatize from Christ, for his life is hid with Christ in God, and his faith is counted for righteousness.

It is awful for such an one to sin, but the effect of the sin is not damnation, but chas-

tisement. The sin of the Christian mars his influence and makes him unhappy here, and may cause him to lose reward hereafter, but it cannot touch that imputed righteousness in which he stands complete—justified. Paul did not want to be found clothed in his own righteousness, which was of the law, but the righteousness which was by faith in Christ, Phil. 3:7-9. Abraham's righteousness was the "imputed" righteousness received by faith, so must ours be if saved. Rom. 3:19-31; 4:16-25; Gal 2:16.

In the chapter before us there is no mention of faith, and yet it is expressly written in the Old Testament and the New that the just shall live by faith. See Hab. 2:4; John 3:36; Rom. 1:17; Gal. 3:11; Heb. 10:38.

The Home Supply.

I am glad Bro. D. W. McLeod has written as to "what shall the young fellows do?" The Bible says "Israel doth not know, my people do not consider." If our country churches and brethren knew more about the situation they would give it more consideration and then the good sense would appear and the problem would be solved and our ministerial education work would go on with gifts from all our people. Our people need to be shown and convinced that in giving to ministerial education they are not giving to themselves but to the Lord and that if the young men they supported do not return to them God will send them others quite as good. God will see to it that every soul or church who is faithful to him shall come into the inheritance of his own.

"Commit thy way to the Lord, trust also in Him and He will bring it to pass. Thanks to Bro. McLeod and any others who write as he does. In love, your brother,

J. A. H.

A Protest.

Editor Record:

I notice in the New Orleans Picayune that the Baptist Convention of our State has obligated the Baptists of Mississippi to pay fifty thousand dollars toward erecting a hospital in Memphis, Tenn. I do sincerely trust that this is not true but fearing that it is true I want to enter an early protest.

While, as a rule, I think we should sustain our leaders in their actions, yet in this matter I do feel that their action should be repudiated by the rank and file of our great denomination in this State.

In the first place denominational State pride should dictate to us a different course. There is not a live, progressive city in Mississippi that would not give \$25,000 and a building lot to secure an institution of this kind under the supervision of our denomination with an appropriation of \$50,000 by that denomination. There is not a city or town in the State whose physicians would not gladly give their professional services to the charity patients of the institution provided they were given the privilege of treating their pay patients in the institution. Seventy-five thousand dollars would build and equip a small institution that would be sufficiently large to accommodate our indigent sick. Tennessee does not need an institution of this kind. Chattanooga, Nashville and Memphis are already well supplied with hospitals. Mississippi does need one.

What benefit would this hospital be to the poor Baptists of south, east and middle Mississippi? A few counties in middle north and northwest Mississippi might possibly be benefitted by it, but the great body of the denomination of this State would derive no

benefit whatever from it.

A smaller hospital, centrally located in this State, would be desirable and would be the means of accomplishing good in the name of and to the credit of Mississippi Baptists.

The medical and surgical college of Memphis is a new institution, without standing and without reputation. It needs clinical and dissecting material in its work. This is the milk in the cocoanut so far as it is concerned. Now listen! Do the Baptists of Mississippi propose to furnish this material for this or any other medical college from among their poor and helpless? God forbid; I do not believe the brethren fully appreciated or understood the purpose of this college in making the proposition or they would have spurned it with the contempt it deserved.

If the Baptists of Mississippi want a hospital let them put up fifty thousand dollars and see how quickly it will be covered by twenty-five thousand dollars and a building lot by Jackson or any other good, live, prosperous city in this State. A Baptist hospital located at Jackson would be of some service to the Baptist poor of this State. It would also be accessible to the orphan asylum and Mississippi College for such cases as might need institutional treatment. I am anxious to see this matter discussed and presented fairly to the Baptist denomination of this State. I here and now record my protest against the proposition. I here and now serve notice upon those interested that I will fight the proposition to the last ditch. However distasteful it may be to me to run counter to my leaders, I affirm that when the people I love contribute their money to this object they shall know if tongue and pen can tell; and when they know I believe one protest will be multiplied by ten thousand.

H. H. Haralson, Md.

Vicksburg, Miss.

Ordination Service.

Jas. B. Leavell was ordained to the gospel ministry Sunday July 7th, by the First Baptist church, McComb City, Miss. The following composed the presbytery: I. H. Anding, Summit, chairman; E. D. Solomon, clerk; R. H. Purser, of Brookhaven, and D. A. Givens, of McComb.

After a most thorough and satisfactory examination the presbytery recommended that the church proceed with ordination, which was unique in that two faithful men of God, Drs. Thomas Purser and T. D. Dickerson were set apart as deacons at the same time.

E. D. Solomon preached the sermon. R. H. Purser, the father of Dr. Purser, spoke concerning deacons. Bro. Givens lead the prayer and I. H. Anding gave the charge.

There was a large crowd present to witness the interesting service and it was indeed a happy day with this grand old church.

Bro. Leavell is a brother of L. P., the Sunday school specialist and a nephew of the lamented and sainted Z. T. Leavell and a graduate of the University at Oxford. Two years ago he resigned the cashiership of the First National Bank of Oxford and entered the Seminary at Louisville. Last January the First church, McComb, called him to take effect as soon as he finished his theological course. After his graduation in June he married Miss Bryan, the beautiful and highly accomplished daughter of our great missionary in China and went at once to McComb. Happy man, fortunate church! It is the opinion of all that this young

man is destined to be one of our most useful and greatest preachers.

May the God of all grace sustain Jim Leavell and those noble, godly consecrated men set apart deacons.

E. D. S.

Joshua J. Gravett.

Dear readers: While I would exalt his God only, and not the man, yet I feel that the Baptists of the South should become more acquainted with Brother Joshua J. Gravett, of Denver, Colo., who has just left for Murray, Ky. The Lord has not swept people into the church by the scores through this man of God; on the contrary, if anything, the sweeping has been the other way; at least a sweeping-out has been going on in the hearts of the dear people of Como-Baptists and others. Magnifying the grace of God, Gravett spares no man, nor any denomination. Jehovah seems to have in him combined a "Messenger of God's grace," and a "Thunderer of God's judgments," a missionary of the Cross. By constant prayer and Bible study, Bro. Gravett seems to have learned the mind of God for man, and a way to lead them to believe on the Lord and willingly offer themselves. Eternity alone will reveal the work God did through our dear brother and his consecrated wife. I believe some 15 souls were led to trust in the finished work of Jesus Christ for salvation—some of whom were already in one or other of the different churches. Two followed the Lord in Baptism.

Perhaps the common thought running through Brother Gravett's sermons (which were all delivered in a loving spirit) was: "getting into, and remaining in the will of God; hence, being on God's side. Not praying to get God on our side (which may be the wrong side), but praying to be in harmony with the will of God, having a faith that works by love. All of grace; sinners saved by grace." To which we all say: "Amen; Blessed be the Name of the Lord."

While we regret that Bro. Gravett could stay with us but 10 days, yet we feel that the work done was so solid, so complete, that we rejoice in the strengthening of the stakes, and hope as a church to be defined in the eyes of our Lord and our brethren as a New Testament church. We sincerely hope that if it is God's will the Colorado Baptists will be made willing to give our brother up to come feed and strengthen Baptists of the Southland. "For such a time as this" it may be that we need just such a man. It is therefore that I write this letter. As messengers of His love shall we not all ask God to burden our hearts for God's people and unsaved sinners, and then pray and preach what He makes us to feel; for we all are preachers. God grant that we shall all be the more defined as faithful witnesses to the truth, humbly coming up, not as conscripts, nor hirelings, but as volunteers, to the help of the Lord against the mighty.

Personally, as I try to sum up the substance of the message to my own soul, I thank the Lord for His blessings to me through this man of God, and I ask your prayers as I go to hold a meeting with that struggling body of Baptists at Whitehaven.

Sincerely,
Herbert Haywood.

Como, Miss., July 17, 1907.

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Pastor Wesson, of New Albany, baptized two, both married people, last Sunday, after a splendid sunset service by the pool.

In another column will be found an advertisement offering for rent a large, two-story brick hotel. Address the Bank of Clinton, Clinton, Miss.

No church exceeds New Albany in kindness to the pastor. They sent him to Richmond, to the Southern Baptist Convention, and also to the State Convention at Hazlehurst.

Rev. C. A. Smith, of New Albany, Miss., spent the month of June in the I. T., holding meetings. He was blessed in his work and became charmed with the people and the country.

We are in receipt of a catalogue of Steen's Creek High School, located at Florence, Miss. Prof. W. N. Taylor, principal. It is nicely gotten up, shows well classified work and a fine list of students. See permanent advertisement in another column.

Bro. Herbert Haywood, one of our new acquisitions to the Baptist ministry of Mississippi, located at Como, has accepted a call to the Baptist church at Pickens for one-fourth of his time. He has made a good impression in the church at this place.

South Mississippi College, a new co-educational institution, located at Hattiesburg, secured a high mark in its first session, matriculating 285 students. A large increase over this is expected for the second session which opens September 10, 1907. Read their standing advertisement in these columns.

We are using nearly all of our editorial space this week for contributions, as we have been compelled to hold some of these over unusually long, on account of being crowded for space. We thank the brethren for writing for our columns and also for not complaining when the publication of their articles are delayed longer than they expected.

Rev. C. L. Wilson, who has been the successful young pastor at Iuka, Miss., has accepted the care of the church at Scranton, Miss. Bro. Wilson did a splendid work at Iuka, the congregations, Sunday school and Ladies' Aid Society all materially increased and the church doubled its contributions to all purposes. May God bless him in his new field.

Rev. W. P. Chapman, aided by Rev. J. R. Johnston, has recently closed a fine meeting at Mize. Thirty-five members were received, twenty-nine of whom were for baptism. The meeting closed with many inquiring the way of life. Bro. Chapman is in a meeting this week with Bro. Harris, at New Zion. Showers of blessings are coming upon the people all over the land. This does seem God's set time for favoring Zion.

On last Lord's day, the editor preached at Durant morning and evening, for Dr. Sproles. He was greeted by many old friends and by many other new ones. The work seems to be moving well. The Sunday school, under the superintendency of young Bro. Jesse Sweany is flourishing. We greatly enjoyed the gracious hospitality of Bro. J. B. Sweany and of Sister Charley Dickens, Jr., and her sister, Miss Lelia Pinkston.

The many echoes from the B. Y. P. U. Encampment at Blue Mountain indicate the greatness of the meeting in many ways. Also the Bible Conference must have reached high water mark. Of course the death of Dr. T. T. Eaton created a hiatus which from a human standpoint, will be difficult to bridge over. But God gave, God has taken and God will heal. Evangelist T. T. Martin certainly does deserve the lasting gratitude of Mississippi Baptists for his untiring efforts in the Bible Conference.

The new house of worship at Greenville was formally dedicated on last Lord's day. Rev. Lansing Burrows, D. D., of Nashville, preached the dedicatory sermon at 11 a. m., and Rev. A. V. Rowe, D. D., offered prayer. Rev. H. F. Sproles, D. D., preached at 8 p. m. The building cost \$30,000, and was dedicated clear of debt. It is a beautiful structure, and well-adapted to all lines of church work. The appointments for Sunday school work are especially complete. Surely under the leadership of Dr. Borum this church has wrought well.

Corinth Second church has recently enjoyed great refreshings from the presence of the Lord. This has been only a mission station heretofore, but is now a regularly organized church of 85 members, 40 of whom were added in the recent revival. It still needs help from the Convention Board. They hope to be able by the close of the year to stand alone. Bro. J. A. Carmack has been missionary pastor here for full time about 18 months, and at the same time has been in college. He and Dr. W. H. Ryals of the First church seem to be doing valiant service for the Master.

A Review of
"The Missionary Without the Halo."

E. L. Wesson.

Mr. William T. Ellis, who claims to be examining the work of missionaries in foreign lands and "looking at the transplanted preacher with unemotional eyes"—which in plain speech means cold-blooded business-like investigation—is saying some things which, if true, demand correction and, if false, demand denunciation.

The Literary Digest review of his article in the New York Tribune of May 26, quotes him as, on the whole, commending both the character and the work of the missionaries of all denominations, of course there were lamentable exceptions, and for this we should be glad because words of commendation from an "unemotional" critic, who is "looking at" religious work with a business eye, are worth many times more than the commendations of pastors at home, the secretaries of Boards, or missionaries on the fields.

I rejoice that the business world is beginning to examine our missionary work, and religious work at home, from a business standpoint. Doubtless many things could be more economically and practically done, and business men can see such matters much better than pastors, boards or missionaries. If such criticisms are seemingly severe, the more carefully should we consider them, and appoint business men who are known to love God and His work to investigate and suggest all needed corrections. The "laymen," thank God for it, are beginning to make missionizing a business matter, and are looking at mission-management religiously, through business eyes, and we need just such looking.

One special point made by Mr. Ellis is concerning an inconsistency of the Boards in having the "dwellings of the missionaries entirely too sumptuous for persons of their vocation." On this point he says:

"My own judgment has affirmed the criticism made to me in numerous specific cases that the dwellings of the missionaries are entirely too sumptuous for persons of their vocation. Rightly or wrongly, the church and the world associate the idea of sacrifice with the missionary's calling; the natives, too, quickly come to see the apparent discrepancy between the preaching of self-denial and the practice of material luxury; some of the most serious strictures upon the missionary's style of living have come to me from native preachers. Often, I am convinced, the fault lies directly with the boards at home; some missionaries have lamented, in my hearing, the elaborateness and impressiveness of their residences. They deplore the contrast between their houses and those of the wealthiest natives. The missionary, they reason, should be the last person conspicuous for evidences of worldly position. The theory that it is necessary to 'impress' the heathen is utterly fallacious; the disciple can not improve upon the spirit of his Master, the lowly Nazarene."

Read the quotation over carefully three times and notice every point. Granting that he wrote the facts, his point is certainly well taken and should be duly considered. If he did not write the facts his misrepresentation should be shown to be what it really is, and denounced. Whatever his facts, his conclusions are certainly Christian in spirit and wisely practical. One living in a house finer than his fellows generally, in seeming luxury, can hardly impress either the heathen or the civilized with the conde-

scending sacrificing unselfishness of his Christianity. It may be that denominational rivalry—one of the blackest imps of the pit—has caused this extravagant building and consequent seemingly sumptuous living; if so, however much denominations differ in doctrine and practice, there should be an interdenominational layman's league or committee to correct this cursed, un-Christian evil. It is said that one special work of the recently established "Layman's Movement" is to look into the business features of mission management everywhere, therefore we have reason to hope that if the charges of Mr. Ellis are true the evil will in due time be corrected.

That such reports may not injure our mission work, it would be a wise thing for our Boards to publish a list of our homes for missionaries and give their exact cost and present actual value. The world, and Christian workers are both coming more and more to want to know just what we do with all of the money contributed, and such articles as the one here reviewed will increase that desire, and we owe it to the contributors to do what they wish.

Notice of Sheriff's Sale Under Execution.

R. W. Skipp, vs. Luther Burns. Execution for \$63.23, Costs for \$4.05, \$67.28.

By virtue of the above stated execution of the Circuit Court of Hinds County, State of Mississippi, on a judgment duly enrolled in said Court, on the 4th day of April, 1907, which said judgment was rendered by J. I. Ballanger, Mayor of the City of Gulfport, Miss., and ex-officio a Justice of the Peace, on the 25th day of August, 1907, at the front door of the Court House in the City of Jackson, Mississippi, within legal hours, expose to sale at public outcry, to the highest bidder for cash, all the right, interest and claim the defendant, Luther Burns, has in and to a certain lot or parcel of land, situated in the City of Jackson, in the first district of Hinds County, State of Mississippi, to-wit: Beginning at the northwest corner of Lot 58, West Jackson, and running thence east along the south side of Lynch Street 614 feet, thence south at right angles to Lynch Street 180 feet, thence west parallel with said Lynch Street 614 feet to the western boundary of said Lot 58, West Jackson, thence north along said western boundary of said Lot 58, West Jackson, 180 feet to the point of beginning, which has been levied on as the property of the said defendant, Luther Burns, and will be sold to satisfy the judgment therein and all costs.

C. S. Spann, Sheriff.

Evangelism.

Dear Record.—So much is now being said on the subject of evangelism, and as we have reached the season of the year, in which we have the greatest number of protracted meetings; I would like to say a few things on the subject. If I am not mistaken in the signs of the times, we are having a great awakening of both saints and sinners. The people of God are not only giving themselves to him for salvation but for service as never before.

We are having great revivals and large gatherings throughout the country. Pastors who are supposed to have evangelistic gifts are in great demand. Evangelists are numerous and the secular as well as religious papers publish glowing accounts of their meetings, giving the number of converts, etc.

The work of soul-saving (I mean leading

people to accept Christ as the Saviour and giving themselves to him for salvation and service), is the greatest work God has given to any one. A work that angels might well envy, but great care should be exercised that we lead people to Christ. A revival that does not come through the preaching of the Gospel of Christ crucified, in the room instead of the guilty sinner is worse than no revival at all. To illustrate, there is a wrong and a right kind of revival. This is about the course the wrong kind takes: The meeting has been widely advertised, the people attend in large numbers with great expectations. The evangelist launches the revival by introducing a new variety of things both funny and foolish. He is supposed to be up on all the latest jokes, many of which border onto vulgarity. He also intersperses his sermons with a number of pathetic stories especially at the close. He then makes a very earnest appeal through touching and sympathetic remarks about their sacred dead, urges them to come forward to the altar, confess their sins and pray for forgiveness. In the meantime he has arranged with a number of zealous Christians to persuade and almost drag people to the altar for prayer and counsel. The sinner once at the altar, the mother, wife and sisters and other relatives and friends are requested to come just as near to the loved one, and prayer after prayer is made, the excitement growing higher and higher, the more the better. The penitent is never allowed to leave the altar if possible until he makes a confession and duly counted. Such a service is thought by some to be a very spiritual service. We are commanded in God's Word to try the spirits, whether they be of God or emanate from another source. I know some very sensible, devout Christians, who think such a service is all the result of animal excitement brought about by the cunning craftiness and slight of men; and that such excitement is not unlike that of cattle when a beef has been slaughtered, and the salutary effects when the meeting is over just about as beneficial. It is questionable if such a meeting does not hinder rather than help the cause of Christ. About the only thing that can safely be said about the meeting is, it has served the purpose of advertising the preacher and securing for him a number of invitations to hold meetings elsewhere. Doubtless you have noticed that such preachers appear to give perfect satisfaction, as they seldom if ever get an invitation to hold a second meeting at the same place. There was just such a meeting as this held by our Methodist people at Gulfport, when I was pastor of the First Baptist church of that city. They claimed to get six hundred converts, only a small number of them, however, joined the Methodist church, most of them claiming that they preferred to join the Baptist. I was off in a meeting at the time. The evangelist was publicly calling for me at almost every service to take charge of my converts. He urged my people to send for me, which they did. I closed my meeting and came in for the last few days of the meeting. On the following Sunday, I preached to a packed house, standing room being at a premium at the door. The people had come to see a few hundred people join the Baptist church at one time. I caught the spirit of the enthusiasm and preached my best sermon, at the close of which we offered an opportunity for church membership and greatly to my chagrin, and to the disappointment of the large audience only one lady presented herself dating her conversion at the meeting. We deferred her baptism for a week, and

when I came to baptize her, I was greatly shocked to learn that she had forsaken her husband and eloped to other parts with another man. In a few months I asked the Methodist pastor how many of his converts had proven true to the church, the pastor snote his breast and said, alas! my brother out of the six hundred professions only two can now be found. But the evangelist had received all the prestige by the glowing accounts given by the press besides receiving six hundred dollars for his services and he had gone his way rejoicing. But the pastor and his good people were left with a veritable mill rock around their necks. It is my deliberate judgment that every church in Gulfport would have been better off had the meeting never been held. I plead for a revival in every church in the land. I long for a harvest of souls. I want God's people moved to personal effort, to tears, prayers and fasting; but I plead for a revival that comes through the preaching of the Gospel of Christ, sealed and sanctified by the divine spirit and not one over sensational stories and the manipulation of crafty preachers, who appear to be more anxious to have a greater number of professions than to serve the best interests of Christ's cause. Let it be understood that no church has to have a great ingathering to have a great meeting. That a great number of professed converts is a great calamity unless they are really converted, and that a revival is a huge farce and a libel on Christianity if it does not come through the preaching of the Gospel of Christ. We are not commanded to succeed but be faithful. Some reader may think that the writer of this article has not been successful in meetings himself and he is criticizing other men who do succeed. Not so my brother, I have been in the baptismal waters every month this year with people who are joining at my monthly meetings. My ministry has been successful beyond my most sanguine expectations. Some of our leading men think that I have had in the last twenty years as many converts as any other man in the State. However, this may be, I am sure that I have received some that the Lord never received, and baptized some the Lord never baptized. But I call on God to witness that they have joined on the Gospel and not on sensational nor wily manipulations.

We have just closed a great meeting at Gloster. J. P. Williams of Silver Creek did the preaching. We had thirteen accessions. He preached the Gospel if we ever heard it. He moved Gloster as few men have ever done. He can hold a second meeting here at any time. I am off for six weeks' protracted meeting work. May God bless all the brethren and may we preach this year as we have never preached.

Your brother,
J. R. Johnston.

The Meeting at Pontotoc.

Our meeting at Pontotoc closed at the end of the 2nd week—the 30th ult. The preaching, except the last 2 days by Joshua Gravett, was done by the consecrated L. N. Penick of Martin, Tenn. We felt that he came to the Kingdom for such a time. Visible results: twelve accessions by letter and 16 by experience, some of whom were the fruits of the Presbyterian meeting recently held.

Fraternally,
R. A. Cooper.

A Tribute to Eld. Thomas Treadwell Eaton, D. D., LL. D.

No greater man has fallen in many days, in all of God's Israel, and dare we say, how insupportable are the ways of Providence that are apparently so much needed, so strong, so capable and so effective in work should be taken away, and others apparently so much less needed, and so poorly equipped, should be left? But faith brings the blessed solution, for God, who is wise fully knows and always without the possibility of mistake orders all things for the best.

With becoming reverence, therefore we stand this day with heads uncovered and hearts bowed down in his holy presence, say, "Thy will be done."

Dr. Eaton was a great helper, a hard worker, even a matchless leader in the Kingdom of God on earth. The sterling elements of leadership were possessed by him in the degree of the greatest largeness. He had the intellect that discerns, the faith that holds, the earnestness that holds on, the love that consecrates, the patience that waits, and the courage that was always ready to dare and to do, yet he possessed every all the meekness, the humility and submission of a little child. He stood a peer among the strongest of our strong men whether in the social circle, in the pulpit, on the lecture platform, or on the tripod of journalism, and leaves a record as preacher, orator, thinker and writer that will shine with unexcelled lustre in the brightest constellation of human excellence.

We take it that our brother died in the triumph of the Christian faith though away from home and among strangers, for it is said that when a physician was found and brought to him the same physician took him by the hand, and said, "I am a physician and am here to help you. But the dying saint only pressed his hand and smiled, as much as to say, thank you very much, for your great kindness but I have with me now the greatest of all physicians, my Lord and Savior, and soon after closed his eyes on all summary things to open them wide awake in the light and joy of an eternal day.

We would respectfully recommend the adoption of the following resolutions:

1. That while we feel with all the poignancy of personal grief the death of our distinguished and most worthy brother, Dr. Eaton yet we submit with prayerful reverence to the will of our Heavenly Father in his removal from the scenes of his industrious and useful life to the realms of tireless service and ever increasing joy.

2. That the ministry of our Zion has lost one of its most instructive, reliable and eloquent preachers, our denominational journalism one of its strongest and most forceful editors, and our Baptist Zion its foremost champion of the truth of its Bible origin, recent history and safest conservatism.

3. That we tender our sympathies and condolence to the church that has lost such an efficient and beloved pastor, to the ministry of Louisville in the taking away of one so long and well beloved, and to the bereaved wife and children in their irreparable loss, and pray for the divine consolations to abundantly sustain them, and

4. That a copy of this paper be sent to the friends of our deceased brother, and also that a copy be sent to the Baptist Record and the Western Recorder for publication.

I. A. Hailey,
J. A. Hackett,
T. J. Shipman,

This was unanimously adopted by the Baptist Pastors' Conference, Meridian, Miss., July 9, 1907.

Bentonla.

Last Sunday was a good day with the church at Bentonla. The writer baptized five candidates in evening, and at night had two more accessions. This is a good mission field. About one year ago we organized with 8 members. Now we number 18 or 20. We built a parsonage at cost of \$800, but we need a house of worship very bad. Will not these dear pastors that I met at the convention kindly take a collection of your church for help on this building. Brethren I appeal to you in God's name help me if possible.

B. C. Conant.

A Great Meeting at Carriere, Miss.

Carriere is another one of our growing South Mississippi towns, located in the northern part of Hancock county on the N. O. & N. E. R. R. Brother L. G. Varnado is the efficient and never tiring pastor. A little more than a year ago he became pastor of this church, composed at that time of seven members. At his first service Brother Varnado had seven people to greet him. The outlook was about as discouraging as it could be. But today the church has almost one hundred members and is energetic and aggressive. They have almost completed a splendid church house and are asking for all Brother Varnado's time.

The meeting just closed was one of the most satisfactory and blessed it has ever been my privilege to labor in. The people were ready for the meeting and such earnest and persistent effort for the salvation of the people I have never seen surpassed. Many of the people had to make great sacrifices to attend the services, but they did it joyously and the Lord blessed them accordingly.

There were many happy services, but the morning service on the fourth of July was the best of all. Heaven came down our souls to greet and glory crowned the mercy seat. It was a blessed foretaste of the joy to come. Christ was so near to us all. I never expect to be happier this side of the pearly gates. Thirty-five souls were added to the church. The kindness and hospitality of the people was unbounded. I would not give the joy of this ten days' service for an eternity of the pearly pleasures of this world. I would rather preach the Gospel of the blessed Jesus than to do anything else in this world. I thank God for the privilege of preaching it. I take courage and press on.

Fraternally,
W. S. Allen.

The Origin and Influence of Music.

By T. A. J. Beasley.

Who may tell the origin of music? We look to the ancient Egyptians and thank Ptolemy for arithmetic; we acknowledge sculpture and painting as the gift of Greece and Rome; but the art of music is greater than any and all of these—it is nature's gift and upon whom she has not bestowed it, he may seek the art in vain for he cannot acquire it. In dealing with this subject we can easily discern two distinct phases—man's natural bent or instinctive impulse for music and its effect upon himself and his surroundings. We are told that the sighing of the wind over a bed of reeds

taught man the principle of organ building and a logical thought is the one which teaches that there is a wide symphony in all nature builded and based upon the very elements of God's creation. Music as we are familiar with the term consists of the science of bringing into harmony and perfect unison different tones. Of course the prime features of music then are harmony and unison (or time). But in searching for an origin we must satisfactorily explain the where, when and how of these things and we have no recourse but to search for them in that well-spring of all human talent—nature. God's system of planets and their orbits forms the basic principle of music. The intricate accuracy of each of the millions of planets revolving about in space—their interdependence one upon the other—the delicate principles of centrifugal force to which each must adhere—here is the origin of music—of perfect rhythm.

Having sought this out we have found the real origin of music—for harmony is another phase of the subject and relies for itself upon the stage of civilization and refinement which men have attained. But the rhythm and mission of music are nature's gifts to man and every art relies eventually upon this rhythm for a basis. The stages of such rhythm-cultivation are easily marked in the history of mankind. The first stages of musical cultivation show instruments of percussion—drums, tom-toms, cymbals, etc. Rhythm only was sought after here. The natural in-born rhythm was manifested in percussive music. Then came instruments of wind—the flute, horn, trumpet, etc., bespeaking the fact that tone and rhythm had found their affinities in each other and were united in the music of man. Lastly were brought forth string instruments—the lyre, harp, etc., these building the finer musical perceptions of more cultivated generations. Sydney Whitman is notable among a class of writers who say that music and the musician are the lowest of artists and the arts pointing out the fact that intellectuality is the lowest in the native regions of all great musicians—that they are the offspring of indolence and incapability—that the countries of Europe producing the greatest musicians are the countries in which mentality is the least developed, to-wit: Purcell, Handel, Bach, Rameau, Marcello, Rousseau, Martini, Keiser, Corelli, Vartini, Glick, Haydn, Mozart, Beethoven and Wagner. Such assertions as these lead us to consider the influence of music upon the world at large and men in general. Are these hard words of Whitman's school of critics true or are they the exaggerated ideas of a music-barren individuality? This question cannot be considered here, but in pointing out the influence of music we may get a little idea as to whether or not such assertions are grounded upon fact or fancy. Is it for vain glory that men have furnished instruments of music to go with instruments of war? Why does a mother croon a lullaby to the babe in her arms? Can these two opposites spring from one source? "Can a spring give forth both sweet and bitter?" Musical sound is a vibration; life, both animal and vegetable, is a vibration. Centrifugal force, light, heat, are these great agencies of our existence are vibratory in character and are akin to one another. To declare absolutely the effect of music upon the human mind would be fallacy for no man has been privileged to scan these things; but logical reasoning sums the matter up thus: Life is vibrating and susceptible to vibratory agencies. Light cheers us; heat impassions us. Music is the universal language which

speaks into us and is adaptable to every mood and condition. Instances. 1. Moonlight and music are oftentimes responsible for matrimony. This is no joke. It is a law inevitable. Proper cadences of sound and modulated light actually influence the soul of man in the direction of the opposite sex.

2. What must have been Nero's frame of mind when he looked upon burning Rome? Was it an idle fancy or did the sound of music furnish some needed element that he should demand his violin and pour forth his vile soul in its melody?

3. What a picture is man and beast in war! Jaded, tired, worn and weary, foot-sore and hard-hearted—yet immediately put upon mettle at the sound of the trumpet!

4. The hardened criminal, against whom every argument of reason and religion has proved futile, yields to the singing of a child and bows in tears at the mercy seat of a just God!

5. Innocence in the babe listens and is lulled by this universal language—music.

Who may say that music is to be relegated to the bottom of the scale of accomplishments? What though most great musicians were illiterate dreamers? Does it not eloquently speak for music that it can tie the powers of potentate and peasant, of rich and poor, of dreamer and thinker alike?

Thank God for music. We have it in this world as a veritable balm for many woes. Will we have it in the next world? We think so. In heaven there will be harmony in perfection. Perfect peace and happiness. Eternal life under those circumstances will be like a grand symphony of a never ending song. May we who are gifted with musical talent seek to further the kingdom of peace with this talent for Jesus' sake. The spirit of music pervades the world as never before. The missionary has sung his way into every land; the walls of China fling back the strange echo, and the jungles of Africa reverberate with the music of Christian song. In many of our public schools the children of the poorest are taught the rudiments of music, the Sunday-schools and churches aid in the exercise and development of their talents, and the poor man's cottage, along with the rich man's palace, is cheered, brightened and blessed by the sweet spirit of song. May it be ours some day to join the redeemed in heaven in singing the song of "Moses and the Lamb."

Home Mission Advances.

By Victor I. Masters.

When I left the Home Mission Board office in Atlanta, a month ago, after two months' service preparing the board's exhibit for the Jamestown Exposition, I promised Dr. Gray I would, as far as possible, write an original and independent letter about the board or some phase of its work to each of the Southern Baptist weeklies.

It was not a part of the understanding, however, that I should say what I now propose to say. And I fear Dr. Gray would veto the utterance.

However, his authority over me, which was then but gently held, is entirely defunct since I, a South Carolinian, left his office and came out here and settled in an Alabama pastorate, somewhere not so distant from Mississippi, in which position I must please God and this church if I may, but not necessarily the highly esteemed secretary of the Home Mission Board.

Let me say then to the Baptists of his

native State, Mississippi has made a contribution to Home Missions which none of the States can equal, in the person of Dr. B. D. Gray, the corresponding secretary. And that the gift may be more exceedingly abundant, Mississippi has given in the person of the gracious and brilliant woman who bears the secretary's name and graces his home a gift to Home Missions greater than the general public will ever know.

There is no question that interest in Home Missions is upon the up-grade among Southern Baptists. This board to the full had the experience which all things Southern had in the space of years after the Civil war. It had its baptism of fiery trials. The story of trials and struggles against heavy odds is charming, once the wilderness is passed and the promised land attained. The time has at length arrived when the story of many a Southern institution can be told freely, the brightness of the present having as a striking background the darkness of the post-bellum days. The Home Board has this as an element in its story—which has never yet had the telling and which must.

Those days have passed. From 1882 to 1907 has been a far call. Along the road has lain divergence of views truly Baptist. But it has been a constructive period, a period in which great deeds have been done, worthy to follow the great-heartedness of the trying days before.

And now in 1907 we have come to an advanced position in Home Missions. Divergence of views have disappeared. Criticisms are scarce. It is being realized on all sides that the Baptist Home Mission Board of our Southern Convention is the greatest vehicle in the world with which to hold this Southern country, developing so marvelously, for the Lord Christ.

Not the least, rather the greatest, among the individual forces which have brought this fact to the Baptist consciousness in the South is the splendid personality and work of Dr. B. D. Gray, corresponding secretary of the board.

The percentage of increase of the gifts to the Home Board last year was greater than any board of the Convention ever had before. And this increase is not the end, but only a beginning. Brethren are seeing that Home Missions is on parity with Foreign Missions that a soul in America without Christian teaching is as worthy the reaching as a soul across the seas, that Home Missions is always the best friend of Foreign Missions.

They look at Texas, confessedly a trophy of the Home Board for the Baptists, and they see that it gave last year one-seventh the entire amount given by the Baptists in fifteen Southern States to Foreign Missions, and they say: "Not less for the great work of Foreign Missions, but more for this splendid agency through which we capture one great country's dark places for Christ and make them store houses from which in the future the Foreign Board may draw liberal supplies in its campaign to the uttermost parts of the earth."

Here are a few Home Board statistics not hard to remember and well worth the effort: In sixty-five years at an expense of \$4,448,000 the missionaries of the Home Mission Board have baptized 145,577 persons and organized 5,330 churches. This is more than one-fourth the entire number now in the Southern Convention.

The Board found 125,000 Negro Baptists in the South, now there are 2,000,000. While the race increased three-fold, Baptists among them increased sixteen-fold. If any one doubts that this remarkable work is due to

the Home Mission Board let him study its history.

The good work which the Board is now doing for the Indians does not begin to show how great its work was among them from 1855 till the war, or even after the war.

In the mountains of the South, in the southwest, in Cuba, among the negroes, in Panama, in cities among foreigners, at the immigrant pier, the Home Board, which has been tried though as by fire has come to the kingdom at this day as a wonderfully well-adapted vehicle of domestic missionary enterprise in a great section of country in which the Baptists predominate and at a period when its rapid growth is the marvel of the nation. Truly the Home Mission Board is worthy of study, of prayers, and of even more liberal support.

Abbeville, Ala.

The Porter and Strain Debate.

On Monday morning July 15th Fellowship Baptist church met with the Burrist Universalist church at Union School Academy, for the discussion of the following subjects: 1st. "Reason and Scriptures teach the final holiness and happiness of all mankind?" 2nd. The Scriptures teach that some men will suffer endless misery?

Promptly at 10 o'clock a. m. an assembly of more than eight hundred people were called to order by the Baptist moderator, Eld. I. P. Trotter of Hattiesburg, Miss., who in a most excellent manner stated the object of the meeting and read the first subject for discussion, then introduced A. G. Strain, a Universalist from Areton, Ala., to affirm and Dr. J. J. Porter, a Baptist of Joplin, Mo., to deny. Miss Emmie Irby, the efficient stenographer of Dr. Len G. Broughton Tabernacle church, Atlanta, Ga., to report the debate. The discussion of the first proposition continued for four hours each day for two days and a half. Then the 2nd proposition was read by moderator I. P. Trotter.

Dr. J. J. Porter was to affirm and A. G. Strain was to deny. This subject was also discussed for the same length of time as the first, making in all five days discussion of four hours each. It is the humble opinion of all well informed people who heard the entire debate that Dr. Porter was more than equal in every sense of the word to the occasion, and successfully met every proposition of his opponent. I but pen the sentiments of at least three-fourths of those who attended, when I say that a complete victory was won. Let us hope that a permanent good was accomplished. It was developed during the debate that Universalism is the worst form of infidelity, as they not only deny the deity of the Lord Jesus, but the deity of the Holy Spirit. The discussion is to be published in book form and will be very interesting as well as instructive. The book will be sold for the least possible price. All who wish to have a copy of book when published will address H. C. Collins, Ellisville, Miss.

Yours fraternally,
L. E. Lightay.

News in the Circle.

Martin Ball.

On account of bad health Rev. Jabez Ferrell has resigned the pastorate at Batesburg, S. C.

Baron V. Ball has raised \$20,000 in the United States and Canada for the Theological Seminary in Russia.

Rev. H. W. Fancher resigned the Second Church, Memphis, last Sunday. He has not made known his plans yet.

Rev. A. J. Smith has resigned at Macop, Ga., and will accept the call to Dahlonga, the State.

Rev. W. A. Henry was ordained June 30, at the work of the Gospel ministry by the Cherokee church, Missouri.

Prof. J. B. Brewer, a successful educator, accepts the presidency of Roanoke Female College at Danville, Va.

The Convention at Hazlehurst was thrilling, soul-stirring, uplifting and full of spiritual power.

Dr. J. W. Lipsey leaves Wynne, Ark., and goes to Durant, I. T. He is one of our strongest gospel preachers.

Pastor F. J. Alexander resigns the church at Keytesville and accepts the church at Sorborne both in Missouri.

Rev. M. J. Smith has resigned the pastorate at Joplin, Mo., Second church, and will enter upon the work of an evangelist.

Rev. G. J. Owens, Pocahontas, Ark., has been called and accepted the pastorate of Lexington Ave. church, Ft. Smith, Ark.

Rev. O. E. Bryan, Houston, Texas, has accepted the position of State Evangelist of Arkansas. He begins work August 1st.

Pastor-Evangelist Joshua Gravett is assisting Rev. H. Haywood in a meeting at Como, Miss. We look for great results.

Rev. P. G. Elson, Brevard, N. C., has accepted a call from Fayette St. church, Raleigh, and will enter at once upon the work.

Rev. M. L. Kyle was ordained to the full work of the Gospel ministry June 30th by the North Henderson church, Henderson, N. C.

Drs. Len G. Broughton, G. A. Nunally and J. W. Millard did effective work in the anti-saloon fight in Georgia. They are rejoicing over the happy result.

The revival at Pontotoc, Miss., Rev. R. A. Cooper pastor, was a great success. 26 additions to the church. He was assisted by Pastor I. N. Penick, Martin, Tenn.

After a remarkable record, Dr. H. W. Battle has resigned the pastorate of the First church, Greensboro, N. C. He accepts a call from Kingston, same State.

If churches will rally to their pastors and give them the support they give the evangelists, they will have results more permanent than those which follow the evangelist.

Rev. A. P. Scofield has been chosen city missionary, Little Rock, Ark. It is expected that the work in the city will be greatly enlarged and other churches organized.

Rev. Earle D. Sims, the splendid State Evangelist of Tennessee, has accepted a similar position offered by the State Mission Board of Arkansas. He has been a great success in Tennessee.

The Baptist Advance announces that Dr. J. B. Searcy and the present editor will come into the editorial and business management of that paper for a period of five years.

Rev. Wilson Woodcock was recently ordained to the work of the Gospel ministry by the First church, Nashville, Tenn. He is the son of Col. W. M. Woodcock, treasurer of the State Mission Board of Tennessee.

The Hardman-Covington Prohibition bill passed both houses of the Georgia legislature last week. This gives statutory prohibition to the entire State. The law will take effect Jan., 1908. Let all the Southern States follow the example of Georgia.

Is It Not True?

The Prohibitionists of the State have recently organized for a campaign for statutory or constitutional prohibition. Do we mean business by it? The question will come before the next legislature; and it is necessary that we have not only a legislature in sympathy with the move, but also a governor who really believes in the cause—if it is to succeed.

No doubt all the candidates for governor would express themselves as favorable to prohibition. Yet only one of them has a record as a prohibitionist—it is not necessary to call his name, every reading man knows who he is. The whiskey element will not vote for this candidate. Those opposed to prohibition and other moves to elevate our citizenship are consistent—more so, I fear, than Christians, when it comes to voting. While the other candidates would probably express themselves favorable to prohibition, the liquor interests judge a man by his record, and will do everything possible to compass the defeat of the man who has fought them in the past.

The question is—what are Christian people going to do about it? Should they not be consistent and vote as they pray? Should they not put forth every effort to elect the man whom they have found to be on the right side of every moral question? May God give them the power to do this.

H. D. Wilson.

New Albany, Miss.

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J. W. PATTON MUSIC HOUSE,

JACKSON, MISSISSIPPI.

W. F. SMITH, PROP.

Chinkiang, China.

Enclosed please find money order for \$2.00 for the renewal of my subscription to The Record. I always look forward to its coming to learn what the brethren are doing for the Kingdom in my dear native State. Among other things I rejoice to see that more counties are being added to the prohibition columns. I would to God that Natchez and Adams county might be delivered from this curse. So often of late years the news has come to me of some old playmate or school fellow, whom I remember as innocent, bright-faced boys, becoming the besotted, worthless victims of the saloon and frequently of their being carried to a drunkard's grave. May God arouse you brethren who are leaders in this cause to rise up in His might and deliver these remaining counties and cities from this curse of hell.

I have had a very busy winter as the corresponding secretary and treasurer of the Missionary Famine Committee. We have raised about \$200,000 American money or nearly \$400,000 Mexican, the money that is used out here. The committee of business men and officials in Shanghai have raised about three-quarters of a million Mexican dollars, all of which they have turned over to the missionaries in food and money for distribution. It is estimated that this work of the foreign missionaries has saved close to if not quite a million lives from starvation. But in spite of all our efforts, so widespread has been the need, great multitudes have perished from starvation, cold and disease. But we rejoice to think of that million whom the generosity of God's people, has enabled us to save.

The harvest is being gathered now and most of the relief work has been stopped. In some sections the harvests are good and we hope the famine is broken permanently, but in others it is very poor and famine conditions are sure to prevail again next winter. Three foreigners have given their lives to the famine work. Chinkiang has lost its two physicians, Dr. J. E. Williams, of the Inland Mission and a member of our famine committee and Dr. Lynch, the customs and port physician, both of famine fever. A. M. Fans, a missionary, also died in southern Shantung where our committee had sent money for relief work. Another missionary, Mr. Jones of the Northern Presbyterian Mission, is now lying at death's door in Nanjing, sick with famine fever, which he contracted while distributing relief to the stricken people in the famine area.

This work of the missionaries and the generous gifts of the

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Write us for particulars.
HUST & BRUNDAGE, San Antonio, Texas.

Lord's people in America and other lands has made a profound impression on the minds of the Chinese of all classes. In the first place they have been impressed by the generosity of the American people coming so soon after the Chinese boycott of American goods. As one official said recently while visiting the representative of The Christian Herald who brought out the Buford cargo of flour: "I have no face left. To think I was one of the leaders in the boycott and now I must come to thank you and through you the American people for your great generosity." From the highest officials, including the Viceroy at Nanking, to the lowest coolie on the street, are heard expressions of gratitude for Christian America's generosity. In the second place the Chinese have been amazed to see the absolutely honest administration of these great trust funds by the missionaries and have remarked on the contrast between this fact and the well-known non-administration of funds by their own officials and gentry.

We feel that a great and effectual door of opportunity is now open before the church of Christ for winning these people to Christ whose hearts have been softened and whose suspicions have been removed by the work of the past winter. Millions have been touched by this practical demonstration of the church of Christ and her missionaries and are willing and glad to hear about the "Jesus" who has prompted his people to these works of love. But how can the little handful of missionaries we have take advantage of this opportunity and preach the Word to these waiting multitudes. Death through the dreaded famine fever has taken two of our number and all of us are worn and weary through the stress and responsibility of trying to save millions of starving people and the fearful sights of suffering, agony and death we have been compelled to witness this past winter. We must have men and women to help us or the opportunity will pass away. Isn't there some young pastor in Mississippi, whose education is complete, who will lay down his work at home and come help us in this day of unprecedented opportunity? I feel that I would rather spend the next twenty-five years in China than fifty years anywhere else for never again will it be given to men to see one-third of the human race, awakening from the sleep of ages and arising to new life, which life shall be

crowned by Christ for His glory.
Yours fraternally,
T. F. McCrea.

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Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection. Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it. Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists. Send stamps if not kept by your dealer. Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guarantee.
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The Genesee Pure Food Co., Le Roy, N. Y.
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The True Story of a Lady Whose Doctor Counseled an Operation, But Who Cured Herself at Home, After all Other Treatments Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of which is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Acadia, of that city. In a recent letter describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every morning. I also had a pain in my side, and am almost unable to describe how miserable I felt."

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick."

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.



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This valuable Medical Book tells in plain, simple language how Consumption can be cured. It is a complete guide to the treatment of this disease. Write for it. Sent free by mail to 1730 Water St., Baltimore, Md.

Jack Fry.

Our Convention at Hazlehurst had among its visitors one of the Lord's saints from Los Angeles, Cal., Jack Fry, by name, who in many respects is a rare personality. One of the poorest yet one of the richest of the Lord's saints, one of the most unlearned, yet one of the well-informed in the way of life and truth. We had him in our home after the Convention for a day and a night and felt that it was a special benediction to have him with us. He is of the Jerry McAuley sort of working saints, who goes down in the slums and "fishes" up the "mud cats" and other "deep water" fish and brings them out into a life of light, cleanliness and hope. It was marvelous to hear him tell of his experience and work. He was converted under a bridge after long wrestling in Water Valley in 1877, and the next day joined the Baptist

church and was baptized by Bro. H. W. Rockett, the pastor, and since that time has held fast to his hope in Christ. He has belonged successively to the Baptist church at Water Valley with H. W. Rockett as pastor, Oxford, Z. T. Leavell pastor, Meridian, J. W. Bozeman pastor, Birmingham, D. I. Purser as pastor, First church, Los Angeles, Rev. M. Read as pastor and now the Temple church, Los Angeles, with Dr. Robert J. Burdett as pastor. His

movements have always been providential and he has ever found a needy church home and place to work and God has blessed him far above his deserts all the time. He belongs to the Union Rescue Mission and has the honor of holding the rare position of "door-keeper," the place King David preferred to all worldly greatness. Much of his time is given to the "fishing business" and much "good luck" and the great joy of the successful spiritual angler crowns his work. At the Convention he had a home with Bro. D. J. Martin and had one of the times of his life with the brethren. He is in high favor in Meridian and is welcome in the best homes. A man of meager physique but large spirituality and great religious character, not overdone as are the holiness variety but simply a New Testament Christian. May his tribe greatly increase. His address is 145 N. Main St., Los Angeles, Cal.

(Continued on opposite page)

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVES' TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.



Grain can't grow without food. It must get it from the soil. It is for the farmer to see that his soil has enough of the right kind of plant food necessary to the kind of crops he grows. The fertilizer for Wheat, Rye and Barley should contain at least 6% Potash. Rather than risk an under supply, mix Potash liberally with the fertilizer before applying. To increase Potash one per cent. add two pounds of Murate of Potash to each 100 pounds of fertilizer. Send for our free books on growing grain. They won't give you theories, but facts on how the right use of Potash has turned poor soil into good soil, and made good soil better soil.

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Clinton, Miss., Jan. 20, 1906. I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

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This lady uses Pabulum Carnis. She is covered with freckles. She is popular, refined as well as accomplished, and to-day is the happiest woman on earth: for through a lady friend she secured of Pabulum Carnis, which removes tan, sunburn, freckles, pimples, black-heads, crows' feet and leaves the skin soft, smooth and in white condition.

In order to get reward you are to send \$50c and your count and we will send you a 50c jar of Pabulum Carnis or \$1 and three counts and we send you two jars of Pabulum Carnis. No lottery, we do just as we say; everyone who counts correctly gets a reward. We are reliable. Send your money to the HARTMAN MEDICINE CO., Dallas, Texas (Incorporated under the laws of Texas; capital, \$5,000.00.) Room 7 H. J. B.

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If the workman is known by his tools then my friend Jack Fry is one that needeth not to be ashamed, judging from the use he has made of a prize testament given him for faithfulness in Sunday school work. It shows use and wear from cover to cover and needs to be undergirded to hold together.

P. S. Bro. Lee's sermon at the Convention was of the marrow and fatness of the gospel, the production of a master workman and delivered with true Southern oratory. If all our preachers would set too and preach that way there would be far more living than dead members and workers in our churches.

I also heard Bro. McMillin on Sunday night, another one of like character and force.

Hattiesburg is fortunate to have him back among their working forces.

I was happy also in the home of Bro. and Sister Geo. Covington with Bro. and Sister Trotter as fellow guests. This is a typical Southern Christian home and their hospitality of the highest and most refined order.

The Convention was great and the honors shown this unworthy servant quite sufficient.

J. A. H.

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find full vent in this cause, let us make some sacrifice as we would for our own and by our united effort raise this much needed fund. "In as much as ye did it unto the least of these ye did it unto me."

Mrs. B. L. Stapleton.
Hattiesburg, July 18, 1907.

ARGO ARGO ARGO ARGO ARGO
ARGO ARGO ARGO ARGO ARGO

Meridian Baptist Pastors' Conference, 7-9-'07.

By W. A. Roper.

Prayer by Bro. Swain.
First church—Pastor Shipman on "Lord's Supper," and on "Sampson's Strength." Eight additions.
15th Avenue—Pastor Hailey, "Christ, the Bread of Life," and on "Trade ye till I come."
41st Ave.—Morning, children's Bible day. Pastor Swain preached at night on "The Devil at Church."

Oak Grove—Bro. Farish preached in the absence of the pastor. Subject, "The Resurrection." I. Cor. 15th chapter.

Highland—Pastor Roper, "Pray and Work." Ex. 17:11, and 4th in series on "The Prodigal Son." Two additions.

Morton—Pastor Venable on "Paul's prayer for forgiveness from Corinthians for not taking pay from them for his work among them," and on "I am the vine ye are the branches," Jno. 15:5.

7th Avenue—Pastor Newton, "Seek and Save the Lost," Luke 19:10, and on "The Difficulties of Zachaeus," Luke 19:1-9. Two for baptism. Collection for State Missions \$2.10.

South Side—Pastor Moore on "Lord's Supper," Luke 22:19-20, and on "Seek and Save the Lost," Luke 19:10. One addition. Immanuel—Bro. Hackett, "The Battle of the Hierarchies," I. Jno.

for those who have Eczema, Tetter, or any other skin disease. Get one box of TETTERINE and when that is used up you wouldn't be without it in the house for double the cost. It cures. Ask your druggist for it, or send direct to J. T. Shuptrine, Savannah, Ga. Price 50c. a box.

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ONE FARE PLUS 25c. Round trip from points in the Southwest, July 12, 13, 20, 21, 22, 30, 31, Aug. 9 and 10, tickets good until Sept. 5, 1907. Write for illustrated Summer folder and Monteagle Daily Program. W. L. DANLEY, G. F. A., Nashville, Tenn.

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for those who have Eczema, Tetter, or any other skin disease. Get one box of TETTERINE and when that is used up you wouldn't be without it in the house for double the cost. It cures. Ask your druggist for it, or send direct to J. T. Shuptrine, Savannah, Ga. Price 50c. a box.

The home.

Heartsease.

That song is sweetest, bravest,
Which plucks the thistle-barb of
From a despondent brother's
And plants a sprig of heartsease
These—Sel.

Comes faint and far Thy voice
From vales of Galilee;
Thy vision fades in ancient shades;
How should we follow Thee?

Ah, see a bound heart and blind!
Is night but what we see?
Can time undo what once was
Can we not follow Thee?

Unheeding law binds all,
And nature all we see;
Thou art a star far off, too far
That we should follow thee!

O heart cross—of faith,
In what we cannot see!
As one of yore, thyself restore,
And help to follow thee!—Sel.

Death of a Factory Girl.
Like a trampled flower, she lay
In the cabin on the hill.
"Jennie's dead," said Tom, her
brother
To the foreman of the mill.

Tossing in her restless fever,
On a blanket soiled and torn,
Lay the work-worn child of sor-
row.
Eight sad years since she was
born.

Then her feverish fancy weakened,
And her eyes grew wild with
"Mamma, hurry, there's the whis-
I'll be late, if I lie here."

"See the wheel above the window!
What a big one! See it whirl!
Mamma, I'm so tired of working,
And I'm such a little girl."
"Can I have a dolly, Mamma?
Like the one I saw one day?
Are there mills in heaven, mamma?
Will God let me run and play?"
"See how fast the spools are spin-
ing!"

Faster, faster! Oh my head!
No, I couldn't help it; no, sir.
Please, I didn't break the
thead."

"Oh, my finger's caught and
bleeding!
Stop the wheel and let me go!
Mamma, quick, the wheel will kill
me!
Stop it! Oh it hurts me so!"

Then the angel paused no longer,
Fanned her with his cooling
breath;
Touched her tiny heart and stop-
ped it.

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A Chill Cure in Every Bottle.
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There's a Pleasant Path
Leading to every man's home if he'll
only see it! A path so sure that,
after being informed about it by
this Company the father of the family
should not hesitate to walk within.
"Less than Rent"

Soothed her with the peace of
death.

N. B.—This little poem was sug-
gested to the author by the sad
words of a dying little girl not
more than eight years old, who
was employed in a large Southern
factory.—Selected.

Oxide.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

The Cash Value of a Man.

The immigration commissioner
of a Western railroad applied to
an Eastern traffic manager for a
special "home-seekers' excursion"
rate to enable farmers to go out
and look at his Western lands.

"I won't help you a cent's
worth," said the Easterner, em-
phatically. "Every farmer you
take off our lines makes a dead
loss to us of at least a thousand
dollars a year."

This shows that every man has
a value to his fellows that can be
estimated in dollars and cents.

But how much greater and
much more serious a loss is every
man to his family if he is taken
from them, leaving them depend-
ents, without his support? He is
more than a commercial item to
them.—The Spectator.

The cigarette is an uncompro-
mising enemy of the intellectual
and moral development of boys.
Our experience in the grade
schools, in the high school, and
in the parental school of this city,
all points unerringly to one con-
clusion—that a boy who becomes
addicted to the use of cigarettes
cuts himself off from the hope
of acquiring either a healthy in-
telligence or virile morality. The
habit weakens and demoralizes
without offering any kind of com-
pensation.—F. B. Cooper.

Ware's Baby Powder For Bad Bowels.
Perfectly Harmless, Soft and Soothing. Write Pat-
terns to Ware's Baby Powder Co., Dallas, Texas, for Circles.

I have been identified with work
among boys for many years, in
night schools, Bands of Hope, and
Sunday-school, and I never knew
a good boy who smoked cigarettes,
and with rare exceptions a bad
boy who did not. The cigarette
habit frequently leads to the co-
caine habit, and the end is often
the prison cell or the lunatic
asylum.—D. A. McDermid.

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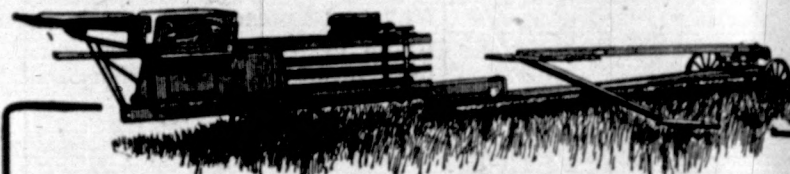
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can return for 10 1-2 years. Full information upon request. Write to-day.
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and durability. Like our one-horse press,
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easy on horses is that the bed reach is but
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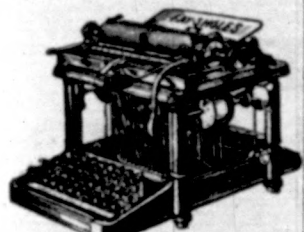
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Lv. Jackson....	4:30 A. M.	3:25 P. M.	
Lv. Hattiesburg...	8:15 A. M.	7:05 P. M.	
Ar. Gulfport....	11:00 A. M.	10:00 P. M.	
		No. 4	
		(Daily)	(Daily)
Lv. Gulfport....	7:30 A. M.	4:15 P. M.	
Lv. Hattiesburg...	10:35 A. M.	7:35 P. M.	
Ar. Jackson....	2:05 P. M.	11:15 P. M.	

COLUMBIA DIVISION		(Via Silver Creek and Columbia)	
		No. 107	No. 101
		Sun. Only	Daily Ex. Sun.
Lv. Jackson....	3:00 A. M.	6:50 A. M.	
Lv. Columbia....	6:15 " "	10:50 " "	
Ar. Gulfport....	10:40 " "	2:55 P. M.	
		No. 102	No. 108
		Daily Ex. Sun.	Sun. Only
Ar. Jackson....	7:30 P. M.	12:35 A. M.	
Lv. Columbia....	3:25 " "	8:35 P. M.	
Lv. Gulfport....	11:30 " "	4:45 " "	

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Ten Commandments in Rhyme.

1. Thou no gods shalt have but Me;
2. Before no idol bow the knee;
3. Take not the name of God in vain;
4. Dare not the Sabbath Day profane;
5. Give to thy parents honor due;
6. Take heed that thou no murder do;
7. Abstain from words and deeds unclean;
8. Steal not, for thou of God art seen;
9. Tell not a wilful lie, nor love it;
10. What is thy neighbor's do not covet.

This Japanese proverb has much
wisdom in it:

"He who knows not, and knows
he knows not, is a fool. Shun
him.

He who knows not, and knows
that he knows not, is humble.
Teach him.

He who knows, and knows not
that he knows, is asleep. Wake
him.

He who knows, and knows that
he knows is a wise man. Follow
him.

Oxide.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

Vacations for Mothers, Too.

People who work for them-
selves, especially mothers, often
glory in not taking a vacation, in
staying forever at home, in stick-
ing solidly to what they believe
to be their duty. To you, my
conservative reader, a vacation is
just as necessary as it is to the
tired teacher or the faithful clerk;
and for the same reason—that
you may do more work when you
do work, and do it more effective-
ly. The duty which holds you will
be better performed, the home
that you are guarding will be bet-
ter kept, and the cheerfulness,
and courage, and optimism which
you need will be more readily
summoned, if you take time—not
next year, but in the remaining
weeks of this very summer—to
drink in the stimulant of new
faces, new landscapes and new
experiences.—In Woman's Home
Companion for August.

Oxide.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

The Ruling Passion.

Oh love of God, how strong, how
true.
Unchanging and yet ever new:
Uncomprehended and unbought,
Beyond all knowledge and all
thought.

Jesus loves lost men as well
today as when he waded through
Galilee or sat on Olivet weeping
over the doomed city of Jerusa-
lem. He loves all men every-
where and died for them. Having
saved us He has chosen us to be
the messengers of His love to

those who have never heard of
Him. I can imagine the angel
Gabriel talking with Christ in
glory of the scheme of redemption
and the plan of publishing the
gospel among men until all have
felt the thrilling and mastering
power of it; when Gabriel amaz-
ed at the Redeemer's confidence
in weak men says: "But suppose
they do not tell others about it,
what then?" To which Jesus re-
plies, with a tone of loving expec-
tancy and tender assurance, "Ga-
briel, I have not made any other
plans—I am counting on them!"
Jesus is counting on us. We
must not disappoint Him. The
blessed Saviour who redeemed us
from our sins with His own pre-
cious blood asks us to pass on the
good news of salvation to our
brothers who grope in darkness
and death. How can we be in-
different in the presence of such
an appeal as He makes! The
thought of redemption through
grace for all men ought to grip
so strongly every regenerated soul
as to become its one ruling pas-
sion. The missionary enterprise
deserves the supreme place in the
plans and efforts of every believer
in Christ. When put in prison,
Garibaldi, Italy's political deliver-
er, said, "It were better that fifty
Garibaldis should perish than that
Rome should not be free." Of
course, he became a mighty, posi-
tive force in the cause of liberty.
Such devotion is bound to win.
If the thought of Rome's freedom
so fired the soul of this patriot,
what effect ought the thought of
the world's emancipation from the
dominion of Satan to have on the
souls of those who believe that
Jesus Christ died to save all men!

May the Holy Spirit move
every reader of these lines to lift
up the heart in a new prayer of
consecration and win us all to
such a resolution as David Liv-
ingston made when he said: "I
will place no value on anything
I have or may possess except in
relation to the Kingdom of Christ.
If anything will advance the in-
terests of that Kingdom, it shall
be given away or kept, only as by
the giving or keeping of it I shall
most promote the glory of Him
to whom I owe my hopes in time
and eternity. May grace and
strength sufficient to enable me
to adhere faithfully to this reso-
lution be imparted to me, so that,
not in name only, all my inter-
ests may be identified with His
cause."

S. J. Porter,
Field Secretary, Foreign Mission
Board, Richmond, Va.

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Revival at Port Gibson.

"Come to the special meetings at the Port Gibson Baptist church, beginning June 23d, preaching by Revs. J. E. Wills and T. L. Holcomb. This is the invitation given by the church and pastor to the public in old Port Gibson; and this was accepted by most of the townspeople, and many visitors from the country and other towns were present at all services.

Profound interest was manifested from the very first: large audiences in morning and evening hours, were proof of the gospel's power to draw. Many people were turned away because of an over-crowded house during the sixteen days' meeting the other churches called in their regular evening services and on these occasions it was impossible to seat all the waiting faithfuls.

Bro. J. E. Wills began our revival and preached for a week, twice each day. Our own Wills is too well known for me to add to his reputation. As usual he was sincere, simple, pleading, Christ-like in his discourses. Bro. T. L. Holcomb and A. A. Walker reached us on Thursday of first week, and immediately began work; Bro. Holcomb preaching at evening, Bro. Walker leading in song service. For a week these brethren labored with us, greatly strengthening our faith. We felt the loss when it became necessary for them to leave in compliance with other pressing engagements. These brethren were real factors in the revival work, and their leaving threw heavy burdens upon Bro. Wills and the pastor; yet so much had been done in the work of visiting, personal work, congregational singing and strong preaching that the interest in the meeting failed not but grew being increased because of their labors.

Our meeting closed on the evening of July 1st. This last service was the most impressive of all. It was a baptismal scene. Bro. Wills in strong, brief terms set forth the meaning of baptism and then said: "For an illustration, look, let the ordinance speak, speak, speak its own message," the pastor then buried five in baptism. The hour was most intense; the house was overflowing, yet the deepest silence prevailed; the ordinance speaks a message no man can utter, and God's Spirit will accompany its performance when done in decency and in order."

Concerning these visiting brethren I'd like to say much but will not. They come to us not to strengthen their reputation, rather to their Master's bidding. Wills' sixteen days' work was felt throughout the town and will long bear fruit. Holcomb's pungent, practical, pressing pleas in behalf of his Master will continue to be rewarded amongst us. Walker's big heartedness and good gospel singing will do much to advance Christ's kingdom in our midst. God bless you three

men and make you yet more powerful in preaching, and give you a richer melody in singing the gospel.

This revival taught us many lessons; let us observe a few: Towns can have special meetings during the summer months; our services closed earlier than they would have had Bro. Wills been able to preach longer without rest; the town did not want the meeting to close so soon. Men can be reached and interested by the gospel message. For more than an hour Bro. Walker preached to a mass meeting for men and boys at the opera house Sunday June 30. The hour was 4 p. m. Men came, were interested and continued to attend our church services. And again, four men can work aggressively and harmoniously together in one field for the spread and upbuilding of the Kingdom. Hundreds of visits were made, personal calls, words, deeds were performed, all under plan and prayer. Then, too, Port Gibson can have a Baptist church. Sixteen were added to our membership during the revival; twenty-two since January. Lo, brethren turn your eyes toward us doubting nothing, and give us your prayers as we 73 strong strive and reach for greater things for our Master.

S. P. Morris,
Pastor.

Argo Red Salmon can be prepared in nearly a hundred different ways. It is one of the most nutritious and healthful foods sold. At all grocers.

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Season Tickets \$40.45
Sixty day tickets 30.25
Fifteen day " 27.25
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FORTY-SEVENTH ANNUAL STATEMENT OF THE **HOME LIFE** **INSURANCE CO'Y**

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mortgages,\$5,809,650.00	Policy Reserve\$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies . 293,545.75	Reserve to provide for all other Contingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total\$19,009,550.82	Total\$19,009,550.82

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FLYING COLORS"

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